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seven chapters, concluding appropriately with the significant theme "Immortality." The chapter on "Creative Evolution" closes with this proposition (p. 147): "The Bergsonian theory of evolution is compatible with religion and with a Christian faith." Bergson's emphasis upon intuition and the primacy of the spirit is held to be "not only compatible with Christianity, but even favorable towards it," instead of being anti-ethical (p. 184). Bergson encourages our belief in personal immortality. An extensive quotation is slipped out of place on p. 78. The type is clear and the volume well made, as is the general case with Holt books.

Christian Certainties: a Catechism of the Christian Faith. By Robert E. Brown and Leslie H. Perdrian. Boston: Pilgrim Press, 1916. Pp. 32. \$0.65 net.

The custom of conducting classes of young people for training in Christian truth, generally taught by the pastor, is extending widely. There is increasing need for a clear, comprehensive, accurate textbook to be used in such courses. This book is designed to meet the need. It contains eleven divisions, starting with "Myself" and covering in questions and answers the chief Christian doctrines. The authors have worked from "the modern point of view." We have tested the work chiefly by the seven questions under the caption, "Sin and Salvation." The catalogue of sins is bewildering (there are thirteen of them; an unlucky number!), and the ten virtues are too abstract. The part of Christ in the achievement of salvation is not adequately treated; to say Christ "helps us" is not enough. From the sales standpoint, the book is too expensive.

The Evangel of the Strait Gate. By W. M. Clow. New York: Doran, 1916. Pp. xv+306. \$1.35.

In the preface Professor Clow affirms that modern preaching lacks the note of "persuasive urgency." The ethical and social accent is heard on every hand; but the passionate conviction of other great ages in preaching is not as apparent as it should be in the modern pulpit. The incarnation, the reality of the personal life under the guidance of the spirit, and the absolute necessity of surrender to Christ are the underlying convictions on which these sermons rest. In the light of the preface it is imperative that we should feel the force of this urgency demanded by the preacher in his own work. And we do not hesitate to say that it is there. The twenty-six sermons are full of the profound convictions that have inspired the best Christian preaching; but the expression is fresh and vigorous. There are few sermons of justification by

faith which are clearer or more credible than Professor Clow's discourse on this theme under the fine title, "Dressed in Beauty Not My Own." The preacher presents his divisions, propositions, and titles of sections so plainly that there can be no least doubt as to how the subject was disposed in the preacher's mind. There are fertile developments of texts in this volume, especially Eph. 1:1, "The Threefold Environment." Also "A Song of the Upper Room," using the great hymn of Bernard of Clairvaux, is notably fresh and interesting. But the primary factor in this volume is the preacher's consciousness of the verity of the distinctly Christian experience.

The Master's Way: A Study in the Synoptic Gospels. By Charles Reynolds Brown. Boston: Pilgrim Press, 1917. Pp. ix+553. \$1.75.

Readers of the *Congregationalist* will recognize this interesting study of the report of the Synoptic Gospels concerning the life of Jesus as containing the revised comments on the Sunday-school lessons which were printed there each week under the caption "Dr. Brown's Bible Class." There are ninety-one of these, covering the entire gospel story. It is apparent at once that Dean Brown's work contains factors of permanent value. Weekly-lesson comments consist so often in mere pious and obvious comment, designed for immediate suggestion and direction to perplexed teachers, that they may generally be classed in the list of fugitive writings of the "pot-boiler" class. But Dr. Brown has sufficient keenness of insight, freshness of statement, and real power of interpretation to make his collection of "lesson helps" worth preservation in this permanent form. We note as an illustration chap. lxv, treating the prayers of the Pharisee and the Publican, together with the feast at the house of Zacchaeus. Here is a characteristic bit of interpretation and application:

"When some meager soul seeks to justify his own failure in not having openly professed his faith in Christ and assumed his rightful obligation as a member of the Christian Church, he will often say, 'I feel that I can be just as good outside of the church as some church members are.' And when you inquire as to the terms of his comparison you find that he is not measuring his spiritual achievements by those of the active and normal Christian. He has picked out some poor runt of a church member who never succeeded in measuring up to anything like the ordinary standard of Christian life and service. 'Thank God I am not an extortioner or an adulterer'—what a ground for boastful complacency!"

Thus, in quite unconventional terms that bite at once, Dr. Brown has interpreted the